

Vanguard

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FROM "EGYPT."

We don't mean the land of Pyramids, sand and sore eyes, but a land of peaches and plenty, in regard to "creature comforts," constituting the southern portion of Illinois, and named "Egypt" on account of the MORAL and intellectual darkness of the people, being supposed in general as stinking, as the soil is naturally productive.

Light, however, is breaking in even there; John Tipple, it is said, is establishing some sort of a reform neighborhood or community on its northern skirts; (several would like to know WHERE, but we have not hitherto been favored with information.) We have a subscriber in Metropolis City, another at Mound City; and moreover, it appears from a letter just received that our friend, Mr. Thos. White, a veteran advocate of Spiritualism "has waked up the nation very considerably, and we begin to feel the need of more light;" at least, so says William Hensley, of Walnut Hill, Marion Co.; and as he has sent a dollar for the Vanguard, we are rather inclined to think that he means what he says, and acts accordingly.

FALSE RUMOR.

A report is widely circulated in this city that Wm. Denton has backed out from a challenge to discuss the Bible with a lawyer in this city, who is said to be endorsed by the heads of the orthodox sects. No challenge or communication has been received on the subject. Mr. D. will NOT back out from such a discussion with a capable person suitably endorsed on proper conditions.

A SECOND SAUL.—From the Sp. Age we learn that a Mr. Gitchell who, in connection with Prof. Sands, has been "exposing" Spiritualism, was recently converted at Attica, Ind., dissolved partnership with the "professor," has been developed as a medium, and has publicly testified to the truth of that which he has so recently been endeavoring to demolish. A humorous account of the transaction is given in last week's Sp. Age.

William Denton left this place on Wednesday last, to fulfil his appointments for Geological lectures in Chesterfield, Muncie, and Winchester, delivering a course of six lectures in each place. He will return to Richmond before starting for Kansas.

SAVED FROM INSANITY!

"WHO'S AFRAID?"

Any lecturer or test medium desirous of earning a crown of martyrdom, may perhaps gratify his wish by paying a visit to Monrovia, Morgan Co., Ind., from which place we have received a letter of which the following is an extract. We omit the name of the author for obvious reasons, but can promise him an abundant supply of ABLE lecturers in a short time, provided financial conditions can be complied with. Will he write again, stating what can be done in that way? we hope there will soon be a "missionary fund" raised to enlighten such "heathens" as he mentions.

A. C.

"I have taken your valuable paper the greater part of a year, and I find it is the very paper I want. I would not do without it now upon any consideration, for I think it HAS SAVED ME FROM INSANITY. But for reading the Vanguard, I would have joined the Methodist denomination, it being very strong in this vicinity. We have had no mediums or lecturers to visit us yet. Good test mediums are needed. I will not insure them from being mobbed, as I have heard some say that they would help to mob any person that would attempt to speak in public in favor of Spiritualism. Yet I believe there are some who would listen to and investigate Spiritualism if they had an opportunity.

"Enclosed, you will find \$1 subscription. I would like to send you more money and names were it possible, but this is an orthodox town.

"Monrovia is situated about twenty-five miles south-west of Indianapolis, and about seven miles south of the Terra-Haute Railroad."

The Rev. John Stumbaugh, a minister of long standing of the United Brethren persuasion, committed suicide by shooting himself at Marshall, Ill., on the 16th ult.—Belvidere Stand.

Had this unfortunate man been an "infidel," Universalist or Spiritualist, what a terrible outcry there would have been against the "demoralizing tendencies" of these several modes of thought!

It would have been a "judgment," and every paper of orthodox proclivities would have had something to say about "Spiritualism and Suicide," etc.—A. C.

The spoken word, the written poem, is said to be an epitome of the man; how much more, the work done!—Whatsoever of morality and intelligence, what of patience, perseverance, faithfulness, of method, insight, ingenuity, energy; in a word, whatsoever of strength the man had in him, will be written in the work he does.—[Carlyle.]

REMARKS ON SOCIALISM.

NUMBER THREE.

One of the most indispensable organizations to which practical socialists can turn their attention, is in reference to physical labor. So vital is this to all of the social interests, that its absence would sink society into chaos. A. Brisbane forcibly remarked once to me, that "the original sin of mankind consisted in the absence of the proper organization of labor." Well, what CAN be done without it? Let us examine:

1. What is to be understood by the "Organization of Labor?" What system or order in the classification and performance of labor which makes force most practically productive? It implies the use and care of tools in machinery. Let the various departments be divided and subdivided into specialties,—each having a recognized superintendency and digested plan of operating. This, though the natural result of harmonious co-operation, even in a tropical region, is of the most absolute necessity among a company who desire even pecuniary prosperity in cold latitudes, where at least twice as much labor is required to procure the comfortable necessities of life. The necessity for labor-saving machinery has forced a large amount of intellectual energy in the direction of mechanical contrivances. It cannot be supposed that a much greater reduction of personal labor can be attained, with any amount of machinery, until a more complete organization has been effected among the laborers. This depends upon those conditions or qualifications which are the bases of the harmonious unitary dwelling. Then the laundry, the nursery, the bakery, &c., could be appreciated. So we go back towards first principles. One thing depends upon the other. We can conceive of a village having its bakery and laundry, but so long as the people choose to live in separate establishments, probably so long will they prefer to do their own cooking and washing. The daily routine of that kind of labor is not sufficiently repulsive, and nothing in its stead has attraction enough to influence a change from the old habit. If a woman is too fastidious to eat after others' cooking, she cannot complain of the labor of doing it for herself. This and many other similar peculiarities of both men and women are cases either of old fogysm or of a species of individualism not coming within the pale of communistic co-operation. What do professed socialists mean when they talk about a harmonious "village?" Can a VILLAGE exist without its jealousies, rivalries, its gossip and scandal, and all its peculiar heterogeneity? I have yet to see the first example. I have been at Modern Times, Long Island, sufficiently during its palmiest days of "individual sovereignty" to presume that it was not free from these peculiarly disagreeable qualities. I believe that organization in all its forms was generally ignored there. A given amount of individual labor will under certain conditions result in a certain amount of produce. The ratio between labor and produce must be the same in the same external conditions—supposing of course the labor in all cases to be most judiciously expended. Compare the sum total of the result of ten individuals working ten hours per day, each on his own farm of ten acres, each living in his own house and using his own necessary implements, teams, &c., for one year, with the results of the same number working the same amount of time, in the best system of co-operative organization and communistic unitary living. "Why, we grant all the advantages of co-operation," says one, "but people are not yet prepared to go into such a communistic arrangement." Indeed! What are socialists talking about? Are not there as many as three well-mated couples who possess qualifications and aspirations so similar as to enable them to harmonize in closely organized communism? But what can three do? Certainly much better together than isolated. Let these three meet and organize thoroughly, recognizing EVERY department of associative interest. Let there be the most perfect understanding of all the conditions and requirements which communistic co-operation requires. Let the plan for practical operations be complete, and clearly defined and intelligible. Then, either buy, or rent for five or ten years, a place, in or as near as convenient to some large market or centre of civilization, as a depot, for forming a larger group. I am still of the opinion that the best place for such a beginning in the United States will be found in Virginia. It would be a very precarious and therefore dangerous movement for less than twenty-five or thirty couples thoroughly organized and equipped with a year or two's provisions and clothing, an ample outfit of tools and all other conveniences, to go into a wilderness remote from rapid thoroughfares and from large business points. Such emigrating parties CAN carry with them all the pleasant and convivial happiness of home, rendering even their journey a pleasure excursion, provided a proper preparation is made. Why should not this be done?

LOYELAND.

ABOUT THE "LOCATION."

Next to social attraction, one of the most prominent activities manifested among reformers is that of "seeking a location."

As each individual sphere of development must please itself, I do not know that any "directions" can be profitably given. Yet I wish to notice some points of interest on the subject, more particularly for those whose aspirations are similar to my own.

I am more than ever convinced that there is a direct correspondence and relation between development and location. Development is the unfolding, expanding or increasing of the powers and faculties of the being. Each faculty has its peculiar want of stimulant for its gratification. The greater the number of powers in action, the greater the number of wants; and the more active the faculty the more intense the wants, and the more of life is made up in the gratification of them. A person with dormant musical powers will take little time to study music, or even to practice singing, though it cost nothing but the effort; much less will they work to procure musical instruments. Is not the same rule true of mechanical, mathematical, scientific or æsthetic qualifications? A person with either of these or other powers in active life, WILL gratify them. The musical genius will sing and play, and work to procure instruments and organize bands or choirs. The mechanical spirit can not be hidden. It will find tools and materials, and make—something.

So each degree of development manifests itself by an indelible vitality. But; first of all, food, clothing, shelter and the common necessities of life MUST be had. There is a common average of need in these things. They differ necessarily but little in different persons, but more in different localities.

A certain amount of mechanical and mental effort, energy and time is consumed in supplying these wants, which is contingent upon or proportionate to the external difficulties under which they are attempted. In a cold climate or on barren soils, with little mechanical skill, man's condition of life can be but little above the brute. People of little or no want more than these necessities, live in cold climates with comparative comfort on the avails of their industrial labors. Those who have more wants must supply them by additional labor, either of their own or of others, or endure privations. If they appropriate the labor of others, those others must suffer from the want of the common necessities of life.

With an equitable distribution of labor among all concerned, I believe that but very LITTLE more than the simplest necessities of life can be procured, where snow and ice prevail more than two months in the year. In the routine of a year's life at latitude 40, compare the time, the mental and physical labor and all the anxieties and disappointments, with the same at parallel 20, in the production of a given amount of the necessities of life. At the one place all the productive energies of nature are limited to less than five months,—the remaining time being one continued series of consumption and contest with frosts which destroy not only the produce but frequently the producers. In the other place nature is yielding,—giving all the time; and sufferings from cold and starvation are not known. Think of the tens of thousand of men, women and children who are destined to suffer during the coming winter in these northern states! Would they under other similar circumstances suffer equally upon the table lands of Mexico, or on the mountains of Jamaica,—in those high, salubrious regions of perpetual spring? In proportion to man's development are the requirements of the fullest advantages of skill, soil and climate. To live the routine of a year with all the inspiration of a well-developed moral nature, in the full activities of intellectuality in the vast realm of science, brightened by the æsthetic and artistic harmonies of sweet music, with all the external necessities supplied by a free and pure affectional concert—to do this requires ALL that the most favorable conditions of external nature, together with cultivated and versatile art, can afford. To those in whom such is life and its aspirations, such are also the conditions for its realizations:—pure, healthful air, clear water, fertile land, beautiful scenery, abundant fruits, and perpetual spring; where nature is CONTINUALLY producing, where the labor of three hours is worth as much as ten in the northern states. Time is thus afforded for physiological, mental, scientific and æsthetic cultivation. But such time is worth less to those who do not possess those aspirations; neither may the beautiful scenery or fertile soil be appreciated.

While some people, therefore, prefer to "fill up the time" and develop the "poetry" of their natures by sawing and splitting wood to keep themselves from freezing to death, others, dispensing with the necessities for such poetry, may prefer to admire nature, to bathe or dance. While some prefer to be mak-

ing overcoats and mittens, grinding axes, and patching up crevices with mud or cotton in self-defence against Jack Frost, others may be practicing music, drawing, painting. All these things are matters of taste, about which there need be no inharmony.—I certainly desire that all could live where they choose and as they prefer. Each will seek the conditions they desire: some live on prairies, some in swamps, some on river banks and bottoms, and others on hills and mountains; some in warm and others in cold climates. In all these conditions something significant can be inferred of the grade of development by reference to the peculiarities of the "location" which is selected as the home.

LOVELAND.

LETTER FROM KANZAS.

TWIN MOUND K. T. Jan 25th 1859.

Eds. Vanguard:—With your permission I will answer through your paper the numerous letters which I have received making inquiries in reference to our location in Kansas.

We have a quarter section laid off in town lots, 17 miles from Lawrence on the stage road leading to Emporia. Our principal streets are six rods in width, the rest five. Our lots are quarter-acre lots, except around the outside which are double that size. Near the center we have reserved forty rods square for our College, or Manual-labor School. A more commanding view of the surrounding country will rarely be found in Kansas, so famous for sightly places. Adjoining our town are two Mounds—Nature's triumphant effort to adorn this place, which must be seen to realize their beauty. A healthier location cannot easily be found in or out of Kansas, whether we judge from its external appearance, or from the experience of a year's residence. Elk creek on the North and Rock creek on the South are each about one mile distant, which afford water for stock in the driest season. Good water can be found by digging from 25 to 40 feet. We can get plenty of fire-wood for 25cts. per cord, by cutting and hauling from one to two miles.—Rails and fencing-posts, we can have delivered at from \$4.50 to \$6.00 per hundred.

The finest stone for fencing and building (principally limestone) can easily be obtained in great abundance on almost every quarter section. Stone coal has been dug in many places from one to seven miles distant. There are three good Saw-mills within seven miles; one of them is running two saws, a lath saw, a shingle cutter, a turning lathe for wood or iron, a good pair of burrs for grinding, a corn sheller and hominy mill. Lumber is high, but there will be little or no difficulty in obtaining a sufficient supply delivered here at from \$35 to \$40 per thousand. We have erected an elegant and commodious house for the accommodation of the traveling public, which is now open, and large enough to lodge comfortably fifty people when completely furnished. We have a part of the materials on the ground and are now engaged in building a stone School-house 27 by 33 feet, 11 feet high, for which near \$400 have been subscribed. Land is now open for pre-emption by actual settlers and can be had quite low by those who come early. There are some choice pieces of improved land adjoining and near this place, which can be had at from three to five dollars per acre, as the few sectarians here are anxious to sell and leave.

From the numerous letters we have received, we anticipate and are preparing for the reception of quite a number of REFORMERS here this spring and summer. A good blacksmith shop, a few carpenters and a store of family groceries, provisions, boots, shoes and ready-made clothing with a small stock of dry-goods are very much needed here.

For further particulars enquire of Henry Hiatt, Bloomington, Douglas Co., K. T.

P. S.—A few shares of four lots each in our town, can be sold at \$25 per share. We have a few lots which we expect to donate to first settlers. We have petitioned for a Post-Office, which we think will be opened this spring.

HENRY HIATT.

THE PARTIES.

We cut the following gem from the N. W. Excelsior, an able advocate of Spiritualism, published at Waukegan, Ill.:

In the present contest between Sham Republicanism and Satanic Democracy, has the friend of freedom any cause to sympathize with either?

The Lecompton Constitution authorizes slavery.

The Topeka Constitution endorses the Dred Scott decision by proscribing the colored race.

Satanic Democracy boldly demands equal rights for slavery with freedom.

Sham Republicanism sneakingly denies the right of suffrage to the colored race.

Satanic Democracy demands the extension of slavery where it is not.

Sham Republicanism supports it where it is.

Satanic Democracy has the offices.

Sham Republicanism wants them.

These are the differences as they appear to those who accept the doctrine "that all men are born free and equal, and endowed with inalienable rights to life, liberty and the pursuit of happiness," between these twin humbugs, though one calls itself "freedom's last hope." God help freedom with such a hope as that.

LETTER FROM A COME-OUTER.

Near Cadiz, Henry co., Ill., Feb. 14th.

Having been recently expelled from the ministry of the Wesleyan Methodist church for heterodoxy, I take this method of stating the facts in the case.

I have been for a long time considered favorable toward Spiritualism, and, hence, rather unreliable for orthodoxy. But a few weeks since, A. Tables and myself had a debate at Greensboro, which lasted several days, on the following subjects:

1. Was Christ the very God?
2. Is there any such thing as a malignant Fiend or personal Devil?
3. Is man naturally and totally depraved?
4. Is there an endless and hopeless hell?
5. Is it impossible for man to progress in the future state?
9. Will this physical body be resurrected?

For arguing the negative of the above, I was arraigned before a committee on the 11th inst., tried and suspended, to be finally disposed of at the next Annual Conference to be held at Newport, Wayne county, Ind., next Sept.

I still feel desirous of doing good in the world, but now clearly see that it cannot be done by propagating the ridiculous absurdities of orthodoxy. S. W. PAYNE.

HOW TO WIN SOULS.

On this point, Dr. Alexander, of Somerville writes:

Churchianity appeals to the passions and fears, while neglecting to teach and practice the principles of humanity and right as taught by their Master. Jesus never preached from golden pulpits when he "went about doing good;" he never wore such costly garments as yonder priest; his guileless soul would have felt that he was robbing the poor. He cared not for outward show, nor knelt he upon velvet cushions when he prayed.

Ye who lavish thousands on temples of wood and stone!—seek out, beautify and adorn the ETERNAL temples languishing in diseased and poverty-stricken bodies! Not until the pulpit becomes the sanctuary of the poor, the temple that of the outcast, and the priest the representative of charity, will true religion be universal. Then will "the acceptable year of the Lord" be preached in a voice louder than has been heard since the days when Jesus preached upon the Mount of Olives, or by the sea of Galilee.

The Westminster Review declares that the Puritans INVENTED the sin of Sabbath breaking.

The Vanguard.

RADICAL, BUT RATIONAL.

—FOR THE WEEK ENDING SATURDAY, MARCH 6, 1858.—

TERMS.—One copy one year, \$1, in advance. 5 copies to one P. O., \$4; for three months, 25 cts; 10 copies to one P. O., \$2. Postage stamps received in payment. Address, Richmond, Ind.

CONDENSED REPORT OF THE MEETING OF
FRIENDS OF PROGRESS,
AT RICHMOND, COMMENCING FEBRUARY 27, 1858.

SATURDAY MORNING.

Mr. L. Coonley, Trance speaker.—Imperfection implies difference of opinion, and without it we can not be progressive. Mutual toleration is a necessary condition to free intercourse with higher spirits. Though using different vessels wherewith to drink from the fountain of truth, we may each get it as pure as our organizations permit.

Mr. Wm. Denton spoke on individual responsibility. This is a free meeting, not only for expression but objection. Try it by the fire of criticism, and if you can burn it I will be thankful that the rubbish and dross is gone, that the gold may be pure.

People are too much swayed by excitement. Converts made under excitement are not reliable. Reformers should base their position on the rock of fact and science; science is a chain of facts. Let us be as certain in our conclusions in religion and morals as in physical science, and quackery is ended.

Encourage scientific lecturers, especially those that teach how to live. Why is Combe's Constitution of Man so influential? Because it has a scientific basis. It has done more than any one book to demolish orthodoxy. Sectarians try to overthrow it, but cannot, and are compelled to admit its truths. Religious people appreciate the importance of education; but little thought the old Quakers of this vicinity that when they instituted efficient schools they placed a barrel of gunpowder under their churches. Yet this is what all sectarian educators are doing. Encourage scientific lecturers of a thorough and FEARLESS stamp, who can not be bought or gagged by the churches. Don't spend your lives over old books, but learn to read the book of the Universe. Even age is no excuse for idleness in this respect. Lazy people may think that they can shut their eyes in this world, and awake young gods in the next; but they are grossly mistaken. Dollars cannot be carried to the spirit world but knowledge can.

If your religion rests on a scientific basis, you may defy a whole battery of priests.

Mr. Morse, engineer.—Thoughts have their orbits, as well as the earth. Are we drifting unguided over the ocean of life to the shores of eternity? no: we have a guide within, from above, as certainly as any prophet or priest of old. What angels HAVE done angels CAN do.

Rome is said to have been once saved by the cackling of a goose. If THAT can save, then our religious and political salvation is abundantly secure.

Go into a foundry where engines are manufactured. The riveting is done by a succession of little "raps" with the workman's hammer. Rivet after rivet is thus fastened, until the boiler can bear a pressure of 120 lbs. on the square inch. Thus are the spirit "raps" doing little by little until a system of thought is riveted that no amount of pressure can break.

The Electric Telegraph is a wonderful invention; but its results are trifling in importance compared with that of Spiritualism. It is spreading among the highest as well as the lowest, to an extent which few realize.

"Almost thou persuadest me to be a christian," said Felix to Paul; but had Felix seen what Paul, Moses or John saw, would ARGUMENT have been necessary to convince him? It may be said that modern Spiritual manifestations are few and puerile; yet they have brought more into the light of immortality in five or ten years than have the churches with all their power and wealth in as many centuries.

SATURDAY AFTERNOON.

Wm. Denton.—The present age is better able to form a religion for itself than the past for it. We surpass the past in literature, science and art, why not in religion? Why go BACK for our religion and FORWARD for everything else?

Evidence of the Resurrection of Jesus found in the New Testament is insufficient to convince a skeptical mind. Matthew and John are the only writers in reference to it who ever profess to be eye-witnesses, and their testimony is conflicting. I do not DENY the resurrection of Jesus, but I do say that the TESTIMONY is insufficient. But however that may have been, we have abundant witnesses now, among modern Spiritualists, of the fact of a future life. I know, and so do millions more, that there is a spiritual body, a future existence, for I have seen, heard, and felt. I am a LIVING Matthew. Our religion does not rely wholly on the testimony of a few unknown persons long since gone, but on that of innumerable LIVING indisputable witnesses.

Paganism is the dark night; Judaism is the moonlight, dim and struggling; Christianity the dawn, but the religion of the present day is the NOON-TIDE GLORY!

Mr. Coonley.—The first TANGIBLE proof of immortality was the resurrection of Jesus. The present is built on the past; it is the foundation of which the present is the superstructure.—Had Galileo not proclaimed that the world moved, other discoveries in Astronomy could not have been made, until some one was found bold enough to declare that foundational fact. The present depends on the past, as does the spirit-world on this one. To-day we enjoy the fruits of the labor of martyrs. Let us not kick down the ladder by which we have ascended.

Wm. Denton rehearsed the dialogue between God and the Devil about Job, in a sarcastic manner; asked if he was to believe all such nonsense because he believed modern Spiritualism.

Because I believe in all the TRUTHS of the Bible, must I also believe its falsehoods? Because we discredit the astronomical system of Ptolemy, must we also discredit that of the present day?

Mr. Branson.—If Mr. D. throws away the Bible, by what process of reasoning will he prove the existence of God or spirits?

Mr. Denton replied by describing the conversion of two Atheists that he induced to visit a test medium in Toronto. He would not try to convince by logic. Skepticism is natural, until evidence is obtained.

Mr. Toohey thought skepticism a disease of the age, neither functional, cardinal, nor natural. It is never the fruitage of a proper culture, but the result of a transition period. As the revival of letters marked one period in history, war that of another, science that of a third, so does skepticism the present.

Even protest should be given with respect and tenderness; one may be offensive even in silence. Reformers need to learn to respect not only every MAN that lives, but every opinion. No spot on earth but is consecrated. A book that has baptized and regenerated so many natures, that has inspired so much heroism, should not be lightly spoken of. The deficiencies of the churches ensure their destruction as sure as to-day's sun melts yesterday's snow. We waste our force in destroying that which is destroying itself. To gauge the Bible by the criticism of the present age would be as unfair as to judge of the character of the child from the stand-point of manhood.

I trust that the providence of the ages will temper the zeal of to-day into the HEROISM of to-morrow.

What do we work for? To put the Bible out of existence? No! To destroy the churches? No! We are working to educate the people, to resurrect the holy angel within.

Wm. Denton.—The false must be eradicated that the true may grow. I am both destructive and constructive. When flint and steel strike, light is developed. We owe our present position to criticism and opposition. Skepticism is proportioned to intellectual culture and development.

I do not wish to put the Bible out of existence. On the contrary, we have it and are going to keep it, and let the people know what is in it. If it is a blessing to know the Bible, people should bless me; live out its truth, but throw away the rubbish. I would speak of each part of the Bible for what it is worth. If millions of people bow down to a calf, it is a calf still.

Mr. Branson thought the Bible contained more truth than any other book; was willing it should be criticised; belonged to no church organization. Compared the Bible with Nature; if the former contains many things irreconcilable with justice and right, so did Nature. If the God of the Bible be cruel for authorizing the destruction of men, women and children in the wars of the Jews, even so the God of Nature is destroying far greater numbers by earthquakes, volcanoes and storms. Had I the power to create a world, I could create a better world than this. It is three-fourths water, and half the land uninhabitable from cold, heat or deserts. Anything may be laughed at; put a fool's face on a wise man and you can laugh at him. You may call Benevolence Prodigality, caricature every virtue, and object to everything thing that exists; yet the Bible is a grand store-house of knowledge; and the trifling discrepancies of the gospels prove the want of collusion on the part of their authors.

W. Denton.—Mr. B.'s argument in comparing the God of Nature with the God of the Bible, proves just as much for the God of the Koran, the Shaster, or the Mormon God, as for the God of the Bible. I do not, however, believe in any such God as he supposes the God of Nature to be. The God I believe in includes Nature and all it contains. As nature is ever advancing and perfecting, so is G-d.

Mr. L. Coonley.—Would it not be better to say something to benefit, to enumerate broad principles, rather than to irritate?

SATURDAY EVENING.

Mr. Toohy.—Mechanical improvements are too much looked upon as being simply intended to **SAVE LABOR**, instead of to refine life. Health and strength have thus been sacrificed to ease and luxury; yet people toil too much, (some of them,) even with the best of motives. Present appliances, however, properly understood, would inaugurate a higher life.

Life now is too mechanical; there is too great a deficiency of the affectional and mirthful elements; too little courtesy and spontaneity. The want of physical health and strength is a leading cause of the deficiency. We do not sufficiently realize that it is a part of life to be happy. There are indications of the advent of a better era. H. W. Beecher says it is better to laugh a good honest hearty laugh in church, than to become a theological petrification. The Physiology of man and woman is becoming well known, and the voices of a more advanced civilization bid us "come up higher."

Our school system must be reformed. Education must begin by physical cultivation as a foundation on which to build the mental and aesthetic. To-day we worship **IMAGES** of women,—nearly all living specimens being ugly because unhealthy. But in the future need not look for beauty in images; we shall have it in living forms.

Mrs. H. F. M. Brown spoke on the evils resulting to our offspring from uncongenial marriage relations. Women married for a home, and from such false and unnatural relations (involving a **FORCED** maternity,) came diseased and imbecile children. Woman must be the world's redeemer; as long as she is a slave, men will be slaves and cowards, according to inevitable laws. Most women now marry for a home. The evils thus resulting have become unendurable. Divorees are demanded more than ever. Indiana, by its liberal laws in this respect, has become the **CANADA** of married fugitives.

SUNDAY MORNING.

Mrs. Brown.—Text—What shall we do to be saved?

Help the poor ourselves instead of praying to do it; save them **NOW**, instead of praying God to save them in the future; commence **HERE** be **PHYSICAL** salvation; for it is here that the germ takes root, and it is doubtful if eternity itself can **ENTIRELY** eradicate radical discord and disease. To save a soul save the **PARENTS** of children.

(Mrs. B. here described the various contrasting conditions requisite to the conception, birth, and education of a true human being and a depraved one, advocating music, beautiful surroundings, healthy exercise, good air, and, above all, congenial and well-organized parents.)

Every soul gives out an **INFLUENCE**. A. J. Davis says that he can tell on entering a place the prevailing character of its inhabitants from his sensations. On the same principle, a blind person can discern character by the touch. Influences, personal and otherwise, surrounding children both before and after birth, regulate character. Therefore would I rather talk of **GENERATION** than of regeneration. Women, instead of being trained to get husbands, should be fitted for wives and mothers. The gospel of woman should be—save **THEYSELF**, and through thyself thy children! Following out this principle, healthy and beautiful beings would inhabit the earth, and Hell would soon be placarded with the notice—"rooms to let!"

Wm. Denton.—No salvation by bible-reading or prayer; it comes from obedience to natural laws; but the world is full of **IMAGINARY** sins and imaginary virtues through the influence of imaginary religions that make no one any wiser or better. An Irishman thinks it a deadly sin to eat flesh on Friday, but thinks it no sin to violate the laws of his being by using whiskey and tobacco. To smoke, drink tea or coffee, and otherwise injure ourselves by gross violations of natural law is thought all right by religionists, and if sickness is the result, "providence" get the blame! But to break the "**Sabbath**" (for which there is no foundation in nature,) is awful!

"Pure religion and undefiled is this: to visit the fatherless and widow in their affliction, and to keep thyself unspotted from the world." So thought the "infidels" of Garrettsville, O., when

they hauled a winter's supply of wood to a poor widow, instead of keeping the Sabbath.

Were I to make ten commandments, I would make the first—**Be Healthy!** Pure air, exercise, sunlight and suitable work are essential requisites to health. A few years ago, having been closely confined school-teaching for many years, I was almost at the point of death. I took a deck passage down the Mississippi, went to Texas and walked more than a thousand miles. I returned perfectly cured, and have been well ever since. Hence, I have more faith in **WALK**-opathy and **WORK**-opathy than any other "pathies" in existence. Women should work, and work with men at such employments as would make them healthy and vigorous. Then they would not be compelled to "marry for a home."

SUNDAY AFTERNOON.

Mr. Hine.—It is right that children should be welcomed into the world. That this may be done, every family should have a **HOME**. Land-monopoly, by depriving half the people of this inalienable right, is thus fairly responsible for nearly all the licentiousness and depravity in the land, which, originating in those deprived of homes, curses, more or less, the whole of society.—Pre-emption regulations and the abolition of primogeniture are both important steps in the direction of Land-reform; as but for them **NINE-TENTHS**—instead of one half—would be landless, as in Europe. Density of population resulting from Land Reform would place abundant educational and (for such as want them,) church facilities. It is said that if people want cheap land they can "go west" as a remedy for dear land. Yes! "go west" to isolation, barbarism, ignorance, and (as some think,) to **HELL!**

The Bible advocates Land Reform.

Remedy.—Save all the **PUBLIC** lands free as farms for actual settlers, and, while letting present possessors alone, limit the quantity of land to be held by each person for the future; thus the system would gradually die out in a generation.

Land-monopoly, by retarding the settlement of a country prevents the removal of the causes of miasmatic exhalations, thus perpetuating disease and death. Indianapolis and vicinity was thus rendered unhealthy for a long period. A family in Iowa, driven by land-monopoly twenty miles from the nearest neighbor, after working hard most of the year, went that distance one winter's day to see a human face. In returning they were all frozen to death. In the North last winter, people were driven by land-monopoly to go where the supply of food was inadequate, and famine was the result. Thus are land-monopolists accountable for disease, starvation and **MURDER!** If there is any starving to be done, those who produce the food have to do it.

Mr. Branson.—I am a reformer, but not a destructive. Nations are civilized in proportion as Bible is disseminated. Whatever can be alleged against the God of the Bible can with equal truth be objected to the God of Nature. W. D. avers his belief that "pure and undefiled religion is to visit the fatherless and the widow in their affliction," etc.; yet condemns the religion of the Bible; but that **IS** the religion of the Bible. Evidence of Jesus' resurrection consists of four evangelists, Paul and "500 witnesses;" could easily have been discredited, had it been false. Lord's supper, Baptism and other ordinances standing and perpetual evidences of truth of events they commemorate.

Wm. Denton.—**BRAINS**, not bibles, cause natural advancement. The Jews had a Bible but were far inferior to the Greeks and Romans who had none. Constantine destroyed all Pagan books and the dark ages soon followed. I acknowledge nature imperfect; does he acknowledge the Bible imperfect? No proof that the Christian sabbath was kept until a century after Jesus. Days are easily instituted in commemoration of events that never took place. Ancient idolators had similar festivals in commemoration of deed said to be performed by their gods.

SUNDAY EVENING.

Mr. Coonley.—Man can only believe from experience. Tales of other times and conditions will not suit him; demonstration is necessary to belief.

The spirit-world is built on this. There must have been a time when the earth was uninhabited; when the first human body was laid in the dust, and the first spirit (from this earth,) existed. The spirit life is a part of the human life; and is affected by all that affects life here.

Children passing into the spirit-world must dwell in this sphere until they can complete their organization. For, if they could be better unfolded in the spirit world, then they would not have been born here, and it would be advantageous for all to pass to the spirit world in their childhood.

(Concluded on 8th page.)

TOOHEY'S REPLY TO MAHAN.

On Friday evening, Feb. 26, Mr. Toohey, according to announcement, replied to the lecture of Mr. Mahan against Modern Spiritualism.

As an offset, we presume to Mr. M.'s assertion that intercourse with spirits was prohibited both in the Old and New Testaments, Mr. T. commenced by reading the 13th chapter of Judges, wherein Mr. M.'s theory is systematically demolished.

We should do Mr. T. injustice were we to attempt even a condensed report of the greater part of his lecture. We will merely single out a few points.

In reference to Mr. M.'s assertion that, with the exception of the witch of Endor, all spirit manifestations were evil, Mr. T. expressed his astonishment that any man professing to teach others could be so grossly ignorant as to make such an assertion when the Bible teems with such manifestations, many of them given, too, for a far higher purpose than this. He traced the career of Saul, from the time he first met with Samuel, when looking for his father's asses, to his death by suicide;—described the nature of seership and mediumship among the ancient Hebrews and other nations, their development being necessarily graduated in accordance with that of the barbarous state of society. Samuel was one of those clairvoyants, seers, mediums or prophets, consulted then, as now, for the recovery of lost property, etc. The Jews, struggling for national existence, needed a man of strength and stature as a ruler. Hence, Saul was chosen as a king, and became a medium, or prophet.

Samuel was a stern man, of gigantic energy, strongly tinged with ferocity. Saul expressed a wish to save the life of Agag, but Samuel "hewed him in pieces." Hence, Samuel became Saul's enemy. Saul, cut off from communication with the usual channels, with some difficulty established a rapport with Samuel through a medium of another class, (the witch of Endor.) Saul "knew that it was Samuel," (notwithstanding Mr. M.'s statement that it is impossible to prove identity,) by his appearance and language on the occasion. Samuel was still as unprogressed and stern as ever,—the old enmity remained. Saul, for his attempt at clemency to his captive, finding all his resources cut off, committed suicide!

And this was the great end to be accomplished by this special exception to an imaginary rule! Had suicide resulted from any communication received from a MODERN spirit medium, we should never have heard the last of it. The whole country would have resounded with denunciations of the diabolical tendency of Spiritualism! But Saul according to Mr. M.'s admission received a GENUINE communication from Samuel, which directly caused his suicide; and this is the instance selected by Mr. Mahan, ignoring or denying numberless instances scattered throughout the Bible from which good has undeniably resulted, as an exception (FOR A GOOD PURPOSE,) to what he asserts to be the rule of prohibition!

In regard to the distinction between miracles and modern Spiritualism, Harriet Martineau, in her work on Eastern Travel, has conclusively shown that the Red Sea can sometimes be crossed without a miracle, and a description of the plagues of Egypt in the 12th century, originating in natural causes, fully equals those recorded in the Bible whose origin is attributed to Deific interposition. The testimony for many other real or supposed prodigies called miracles, is insufficient.

As to contradictions, they are easily accounted for. The mere transition from one state to another does not destroy identity, as that inheres exclusively in the spirit. Though our bodies are constantly changing, we know that we are the same individuals by the memories of the past. Hence, we retain in the spirit-world the ideas formed here until we outgrow them, and rise above all creeds, sects and isms into the clear sun-light of universal truth.

The great fault of most people is, that they look too far back or too far forward. They will delve among the musty records of antiquity until they bury their life in its ruins, and while minutely posted in reference to the petty wars of a few barbarous tribes in Palastine, are studiously ignorant of the themes that now agitate worlds. They work (as they suppose) for a far-distant future in the spirit-land, while neglecting what constitutes the germ and essence of that future—the PRESENT.

The eyes of the multitude are not strong enough to look upon the truth, and, generally, where they blink most there is most truth.

PHILIP, MY KING.

"Look at me, with thy large brown eyes;

Philip, my king!

For round thee the purple shadow lies

Of babyhood's regal dignities.

Lay on my neck thy tiny hand

With love's invisible sceptre laden;

I am thine Esther, to command,

Till thou shalt find thy queen handmaiden;

Philip, my king!

"Oh! the day when thou goest a-wooing,

Philip, my king!

When those beautiful lips are suing,

And some gentle hearts' bars undoing.

Thou dost enter love-crowned, and there

Sittest all glorified! Rule kindly,

Tenderly over thy kingdom fair,

For we that love, ah! we love so blindly,

Philip, my king!

"I gaze from thy sweet mouth up to thy brow,

Philip, my king!

Ay, there lays the spirit all sleeping now,

That may rise like a giant, and make men bow

As to one god-throned amidst his peers.

My soul, than thy brethren higher and fairer,

Let me behold thee in coming years!

Yet thy head needeth a circlet rarer,

Philip, my king!

"A wreath, not of gold, but palm, one day,

Philip, my king!

Thou, too, must tread, as we tread, a way

Thorny, and bitter, and cold, and gray;

Rebels within thee, and foes without

Will snatch at thy crown. But go on, glorious

Martyr, yet monarch! till angels shout

As thou sittest at the feet of God, victorious,

Philip, my king!"

HELP THE POOR!

Do n't be alarmed! This is not an appeal to the pocket. It is an appeal to your humanity.

The common idea of the world is,—If a man is low, push him lower; but if he has risen, raise him higher. We would like to alter the first part and have it,—Raise those that are low.

To the subject, then. There are many persons who have made thousands of dollars in business, doing a large and lucrative trade. There is a disposition, purposely or thoughtlessly, existing among persons to patronize these in preference to the man or woman who is struggling for a business existence.

This is wrong for various reasons. 1. No person should have such a superabundance while others want necessities. 2. The poor have enough disadvantage to contend with from want of means and consequent inability to purchase expensive machinery and buy in large quantities. When, notwithstanding these drawbacks, they do their work as well and at as low a rate as their more fortunate rivals, they certainly have a right to preference, especially among Reformers. In laying out money we should think where it will do the greatest good: thus we make our Reform practical.

It may be a greater pleasure to purchase in a large store, where those called "respectable" deal; where all the paraphernalia are magnificent, and even the lowest employees are "clothed in fine linen and fare sumptuously every day." But let us think how much pleasure we might give to the poor struggling mechanic or widow by the SAME OUTLAY, and let our benevolence, our sympathy, our reform, our philanthropy, our religion, direct, purify, and elevate our every ACT.

A. D. C.

A series of allegories and other articles illustrative of various truths (and falsehoods,) in theology, are now being published in the AGE OF PROGRESS, of which every friend of progress should secure a perusal by subscribing for that liberal and fearless periodical.

THE TIME IS AT HAND!

Two more No.'s will complete the first volume. All subscribers who commenced with the 1st No. would oblige by remitting immediately, if they can. Those who WANT it, but are at present unable to pay for it, will still receive it, if they will write to that effect. Knowing what it is to be thus straitened, we have a fellow feeling for those similarly circumstanced. At the same time, we wish it to be distinctly understood that we are IN URGENT NEED of cash, and for want of \$100 cash we are now sustaining a loss of at least ONE DOLLAR per week, probably more—besides an indefinite amount of worry.

Those who do not want it (if such there be,) would oblige by informing us without delay.

All receiving their papers with a cross, or X, on the wrappers, will understand by it that their time is X-pired, and hence certain conditions must be complied with to ensure a continuance.

All in doubt on this point can give us the benefit of the doubt in the shape of a remittance. We will make it right on the books.

✂ A considerable number of papers in Northern Ill., not professedly devoted to Spiritualism or opposed to orthodoxy, are controlled by earnest and liberal men, and are, consequently, strongly tinged with free thought.

✂ A young lady was recently refused immersion at a Baptist church in Charlestown, Mass., on the ground of being a cigar-maker.

✂ Dr. R. H. Silberman, of Germany, has on foot a project for colonizing the Aroostook country in Maine, with German emigrants.

✂ Matthew Hale Smith having run the gauntlet of nearly all the sects, being too bad for any, went into law, and defended Mrs. Cunningham. But "to the lowest deep, there is a yet lower deep," and he has reached it, as he was at the last accounts, writing for the Boston Journal a slanderous attack on the "author-hero of the Revolution," Thomas Paine.

S. B. Waldo, Marion co., O., sends the following synopsis of, and remarks on a sermon recently delivered there:

Subject—Confidence.—Those who lose confidence in the Bible lose confidence in themselves and in society. Saul, when God commanded him to kill Agag, had not faith in the voice of God; hence the spirit of God left him, and an evil spirit from God troubled him, etc. He said that he repented God that he appointed Saul to be king.

If he proved anything, he proved God changeable, and ignorant. He took all his authority and evidence from the Bible, but made no attempt to prove its veracity.

✂ S. B. Brittan's (Sp. Age) labors are, in great demand in Northern Illinois, particularly in Kankakee, where he had to pay a second visit. This is the locality of the French Canadian settlement formed under the auspices of Father Chiniquy, who, though nominally a Romanist, is opposed to many of the Romish hierarchy, and appears to be a liberal-minded, earnest philanthropist.

✂ Believing in doing all we can to enable our reader to obtain a congenial social position we direct the attention of reformers in neighborhoods where a good TAILOR could find remunerative employment, to our advertising columns. He would be willing either to take a position where he could obtain general custom-work, on his own responsibility, or operate as a cutter exclusively.

✂ Northern men who go South and have correspondence with their Northern friends while there, must be mindful of the fact that the Slave Power has the control of the Post Office Department, as it has of every department of the government, and its spies are instructed to open all papers and letters they please that come from or go to the Free States.—Ex.

LETTER FROM WARREN CHASE.

Rensselaer, Jasper co., Ind., Feb. 25, 1858.

This pleasantly situated little town of six or eight hundred inhabitants is the county seat of the largest (if acres determine the size) county in the state. It is lodged on the banks of a beautiful, rapid little stream, the Iroquois, a branch of the Kankakee, which is a branch of the Illinois. The stream furnishes a good water power, and its banks furnish a tolerable supply of timber to the prairie lands that stretch out in the distance either way. Much of the land of the county is unoccupied and its resources are almost entirely undeveloped, and yet I believe the lands are mostly TITLED out to citizens or speculators. They have a fine Court House here, always open for public speakers to advocate reforms in morals, politics or religion, and some enterprising, earnest and intelligent citizens. During my brief sojourn in the region of Lafayette, I had a CALL from this place to come and lecture on the Harmonial Philosophy, and as it was loud enough, of course I came to answer. It is the first visit they have had from a public defender of our philosophy, and many good citizens, including some of the clergy, came out last evening to hear my introductory lecture,—whether they will follow me through the course of seven remains to be seen. But from the evident intelligence and attention of my first audience, I feel sure of leaving a good impression on the thinking part of the citizens. By the earnest solicitation of my excellent friend Dr. G. H. Stockham, of Lafayette, and his estimable companion and associate, Doctor Alice B. Stockham, I was induced to spend the month of February in this region of Indiana, and according to agreement I left Chicago Jan. 27th, late in the evening, and at 4 A. M. on the 28th reached the home of the Drs., where I found, also, a little Dr. who has not graduated yet, and a third one who has taken the degree from the Eclectic College at Cincinnati, once a companion and partner in the practice, and now a widow looking for a suitable location to practice alone the art of healing. Young, thoroughly educated, no children, very intelligent, highly attractive, but not handsome,—who knows of a good opening for such a person to heal the sick and get paid for it? But I have run off the thread of my story, as the trains sometimes do on the switches, and like them will back on again. I reached Lafayette Jan. 28, and began that eve my lectures. Gave seven in that city, seven in Attica, seven in Delphi, seven in Crawfordsville, and am working off seven here which are to close on Sunday the last day of February, making thirty-five lectures in thirty-two days—after which I may appear for a few days in the streets of Richmond and Dayton, and then move north with the early spring birds.

My lectures have all been well attended, and I have found much interest in this section which I trust has been increased by my visit this time. Truly Yours for Progress,

WARREN CHASE.

A CHALLENGE.

To the Christian Clergy and their coadjutors, I offer the following propositions for discussion, private or public, taking either the negative or affirmative.

1. Resolved, That the theology and philosophy of the orthodox church are in opposition to science, natural philosophy, common sense and nature.

2. Resolved, That the teachings and practices of said church are in opposition to the teachings and practices of Christ and his immediate disciples, and, therefore, INFIDEL to the same.

3. Resolved, That the said church has been productive of more evil than good, destroyed more lives and oppressed more souls, than it ever saved or freed, and no individual can be a member of any Christian Church without an ABSOLUTE violation of the laws of nature and nature's God.

A. G. PARKER, D. D.

(Continued from 5th page.)

But HERE must the immature spirit get its material strength. As you progress here, you will be prepared to go beyond earth's confines, higher and higher, never in all your wanderings, losing sight of your early home.

(Alfred Carder, of Harveysburg, an "old man eloquent" of "three score and ten," related his religious experience in a most impressive manner—impressive, because it came from the deep earnestness of his inmost soul. He has been for a large portion of his life an orthodox preacher, but is now a rational Spiritualist, thoroughly posted on theological questions, and capable of meeting in debate any opponent.)

Mr. Denton spoke on happiness, but as the vital powers of the Secretary (A. C.) were exhausted about this time, no further notes were taken.

Throughout the meeting, the attendance was large and the greatest interest manifested. The cause of Progression has thereby received a decided impetus in this locality.

✂ All who want numbers to complete sets, would do well to apply immediately, as we shall "scatter abroad" all the odd numbers at the close of the present volume in about two weeks.—Those who have missed receiving any numbers will be supplied as far as we are able, if prompt application is made, without charge.

Several subscribers on the Western Reserve and one in St. Louis complain of not receiving several numbers. All of them have been forwarded as published. We will do all we can to remedy this as above suggested, though we are not to blame for it.

We want to get a few copies of No. 33. The "prayer for the devil" will be republished.

Specimen numbers sent free to any address. Send in your names for them.

✂ F. L. WADSWORTH, speaking medium, has recently returned to Ohio, after three months' absence in the East. He is now lecturing in the Reserve, and will lecture in Dayton on Sunday, March 7th, expecting to remain in that place and vicinity for several weeks. He will answer calls to lecture in that or this vicinity, after which he intends to go to Cincinnati. He would like all who require his services to write him immediately, that he may make his appointments ahead.

✂ There is some talk of a discussion between Messrs. Mahan and Toohy, in Knightstown, Richmond or both.—"Barkis is willin'!"

✂ Mr. Mahan denies having endorsed Mr. Unthank's proceedings. Some members of his church however, say that he did; but possibly they were mistaken.

✂ Joseph Treat, from the Western Reserve, O., will give a lecture "To Bless" in Warner Hall, on Saturday, March 6th, at 7 P. M. Admittance, 10c.

✂ Warren Chase will lecture in WARNER HALL, on Sunday, March 7th, at 2½ and 6½ P. M.

✂ Mr. F. L. Wadsworth says that Spiritualism is progressing at the East with increasing rapidity.

NOTICE TO NURSERYMEN.

W. DENTON and L. H. BIGAREL are desirous of obtaining a supply of apple, pear, peach, cherry, plum, and other fruit trees. Also grapes, raspberries, blackberries, gooseberries, etc. Any person willing to exchange for books or would give 12 months credit, can send a good assortment at St. Louis, care of Bryan and Miltenberger, and write to Vanguard Office accordingly, the publishers of which are jointly responsible for payment.

The trees should be young—from two to three years' old, of such varieties as thrive in the latitude of Missouri, embracing the varieties of the different kinds to supply fruit for the whole year round. Good, healthy trees only will be accepted. Special attention is requested to the selection of the best varieties.

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COMMON-SENSE THOUGHTS ON THE BIBLE, FOR COMMON-SENSE PEOPLE. By Wm. Denton. 12 c. post free; eleven copies mailed to one address for a dollar.
EPILOGUE OF SPIRIT INTERCOURSE. By Alfred Cridge. In this work, particular attention is devoted to the Scriptural aspect of Spiritualism. 25 c.—30 c. by mail.
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It took the first premium at the recent Wayne co. Fair, over five others in competition, and every one, after a trial, cannot fail in coming to the same conclusion. CHAS. SWANEY.

JOHN H. POPP,

ATTORNEY AT LAW,

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